

Romans 6

- The focus of Romans 6
- What is sin, *ἁμαρτία*
 - Acts of sin? Power of sin?
 - Cf. 5:12-19; 5:21; 6:6; 6:12; 6:14

- What does it mean to say that believers have died to sin?
 - 4 options by Cranfield
 - 1. We died to sin in God's sight – forensic
 - 2. We died to sin in sacramental sense – we died with Christ and were raised with him in baptism
 - 3. We died to sin in a moral sense
 - 4. We died to sin when we die physically

- If Paul has baptism in view here in light of 6:3-5, what does he mean by being baptised into Christ?
 - The notion of union

- Note the “with” language:
- we were buried together with *συνθάπτω*, we were united together with *σύμφυτος*, we were crucified together with *συσταυρόω*; we died with Christ *ἠπεθάνομεν σὺν Χριστῷ* we shall live together with *συζήω*

- The idea of identification with Christ
- Baptism as a metaphor used to identify the death and resurrection of Christ

- What does Paul mean when he says that we have become united in the likeness of his death? *εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ,*
- Note it is not – we have become united in his death.

- The meaning of the word likeness – *ὁμοίωμα*
- Only appears 5X Rom. 1:23; 5:14; 6:5; 8:3; Phil. 2:7; Rev. 9:7
- Def in BDAG: **state of having common experiences, likeness** hence, in the same death that he died. But it is not identical.
- This word refers to Christ's death and not baptism – we died with Christ not in baptism but through baptism

- The Effects of dying with Christ: 6:6-10 – note the 11 indicatives:
- We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died has been declared/is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God.

- 6:11-13 – shift to imperative:
 - 6:11 – reckon *λογίζεσθε*
 - 6:12 – reign *βασιλεύετε*
 - 6:13 – present *παριστάνετε* – do not present – note it is in present
 - 6:13 – present *παραστήσατε* note that this is aorist – present yourself to God.
 - Cf with the same word in the negative earlier – what's the significance of the shift from present to aorist?

- 6:14 – back to indicative again
- For sin will have no dominion over you, since you are not under law but under grace

- 6:15-23 – metaphor of slavery